WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

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REVIEW.

"ESCALALA, AN AMERICAN TALE. *By Samuel B. Beach. Utica, Published by William Williams.* 1 vol. 12mo.—1824."

We confess to our readers that we have never entertained any strong predilections for American poetry. Our countrymen are acknowledged to excel in industry, enterprise and invention; and they have made rapid progress in the arts and sciences. But, the regions of polite literature have been little explored by them; and till very lately, there was scarcely any thing that could merit the favourable attention of the critics, on account of its *literary* merit. The reason is obvious. Our country is yet in its infancy; and its chief pursuits must have reference to utility, rather than to amusement.

The grand object with Americans is, to procure a comfortable living, or where this is already enjoyed, to aspire to affluence, which is seldom attained till late in life. The pursuit of wealth requires both exertion and economy.—The net proceeds of poetry, as an article of cultivation, are less in proportion to the time, labour and expense required, than those of almost any article of husbandry or domestic manufacture; and the poet, therefore, unless he could command the admiration of the whole literary world, and this in defiance of the most deep-rooted prejudices, might expect to remain in a state of hopeless indigence. This he would seldom prefer, where he saw any prospect of doing better for himself. The history of past ages, to be sure, presents us with a long list of starveling poets. But times have changed.—Modern poets are well fed:—They, and they alone, who add genuine talent to a thoroughly refined education, and a long course of self-imposed discipline, will be acknowledged as deserving the *title* of poet. Those of less note will be little read; and, as for the rest, there is now, neither honour, nor merit, nor comfort, in starving; and this is the reason why our country has hitherto produced more poetasters than poets.

Yet, America has a few favoured names.—Trumbull, and Osborn, and Paine, and Bryant, would be no disgrace to the most polished nation: and Dwight, though he often wrote when the muses were quite unpropitious to him, has yet produced occasionally, some very fine strains of poetry. The author of Escalala too, we will venture to say, though he cannot yet aspire to the full merit of these, has been evidently favoured with some of the sweet breath'gs of inspiration: and if the present volume is to be judged of, as a specimen from the pencil of one who is yet in some respects *commencing* his career, we know not but its writer may bid fair hereafter, to take the *highest* rank.

Notwithstanding all our fastidiousness, we have read Escalala with a good deal of interest; and we believe it to be a work of considerable merit: but, as the subject of the poem is wholly secular, we have not sufficient room or leisure to permit us to descend to verbal criticism; and shall only subjoin a single extract as affording a partial view of the author's style. This will be found on our last page.

FROM THE TROY SENTINEL.

D. D.

Mr. EDITOR,

In your paper of the 14th inst. under the head of "COLLEGIATE RECORD," you state the fact, that *the honorary degree of D. D. was conferred on Nathan S.S. Beman, of Troy, N. Y.* As the subject of this intended honour, permit me through the medium of *The Sentinel*, to present to the Christian public a few remarks touching this business. I have no ambition to appear in the columns of a newspaper, but as I have an opinion on the subject, which I wish to express—I avail myself of the same channel which conveyed the fact alluded to above, to the public. I had before heard of this thing *by the hearing of the ear*, but in your paper it was first presented to my *eye*. This is my apology—if any apology should be necessary for such a step—for selecting this method for the expression of my sentiments.

Before I proceed to the merits of the question relative to the honorary degree of *Doctor of Divinity*, I would express my gratitude to the College from which I have received this unexpected and undeserved notice. In the prosperity of that institution I feel a deep interest. My acquaintance with some of the distinguished members of the faculty, authorises me to say, that its concerns are in good hands—and the country and church have reason to rejoice in its increasing celebrity. I have no doubt, that it is destined, by its instrumentality, more and more to honour God and bless man. In these remarks, I have but a single object in view; and that is, that what I am about to say, may not be capable of any construction or application prejudicial to WILLIAMS COLLEGE. The rejection of *an honorary degree* has sometimes been construed into hostility to the institution by which it was conferred—or, at least, the fact has been considered as furnishing presumptive evidence of the low opinion entertained of its classical reputation. But such an inference is often incorrect and unjust. In the present case, the same step would have been taken, had the honour emanated from any other quarter—or had all the colleges in the country united in the same act of public notice. The Trustees and Faculty of that Institution may be assured, that I have fellowship with them in every thing but in making DOCTORS OF DIVINITY.

My opinion of the honorary title of D. D. has long since been matured and settled; and this opinion has sometimes been honestly expressed;—but "*sour grapes*" has been the unanswerable argument with which the avowal has been uniformly met. Circumstances have however changed—and I may now present my views to the Christian public, on this subject, without the apprehension, at least, of this kind of reproach.

As brevity is my object, permit me to say that I consider this *Honorary Degree* as contrary to the spirit of the gospel—as productive of practical mischief in the church of Christ—and so managed, at the present day, as to become liable to additional animadversion.

It is contrary to the spirit of the gospel. Christ reprehends with great severity the scribes and pharisees for their fondness for human honors and distinctions. They loved "greetings in the markets and to be called of men Rabbi, Rabbi." The total avoidance of this spirit, he has solemnly enjoined upon his disciples. "Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren." Now this injunction certainly has some meaning. There is no probability that it was aimed at a mere *word*. The *term* Rabbi, is as innocent as any *other* term; it contains no intrinsic evil. It is not a *profane* word—It simply signifies Master, or Teacher, or *Doctor*. The reasons here assigned why the ministers of Christ were not to affect those titles after which the scribes and pharisees were so aspiring, are reasons which apply with as much force to the honorary degree of D. D. as to the honorary title of RABBI. These reasons are *two*. One respects their relations to Christ; the other, their relations to each other. "*Be not ye called Rabbi, or Master, or Doctor, "for one is your Master, even Christ."* He is the only being who, by way of eminence or distinction, sustains the relation of Rabbi, or Master, or Teacher, of the Church. The other reason is founded on *the parity of Christ's ambassadors*;—"and ye all are brethren." The assumption or appropriation of titles, honors or authority, in the church, which may tend directly to break in upon the fraternal equality of the ministers of the gospel, contravenes the letter and the spirit of this injunction. And this is not the only instance in which the Lord Jesus has put his hand upon this aspiring temper. When the disciples, on a certain occasion contended for distinction, he directed them to leave this contest to the kings and rulers of the earth. "Ye shall not be so, but he that is greatest among you let him be as the younger; and he that is Chief, as he that doth serve." Ambition is the same principle throughout the universe—whether in "Lucifer, son of the morning"—or in one of the sons of Adam—whether covered, (though not concealed) by the *royal purple*, or the humbler garb of the *ecclesiastic*. Incentives to ambition ought not to be multiplied and presented by the church of Christ.

This honorary distinction is productive of practical mischief. The title and relation of *brother*, is lost amidst the factitious distinctions of the world; and the kingdom of Christ, robbed of its heavenly character, becomes a kingdom of secular titles and honors. When brethren meet under the present system, it is with the cold and formal salutation of *Doctor* and *Mister*; and while studious to *receive* honors one of another, and to *render* honors one to another, they forget that they are all brethren, and fellow-labourers in the kingdom of God.—The distinctions which are thus recognized on the terms of ordinary salutation, are calculated to cherish the passions of ambition on the one hand, and of envy on the other.—I say *calculated* to cherish—for the grace of God *may*, and, no doubt often *does*, prevent the melancholy effect. But ministers of the gospel are men—and if Paul and Barnabas were sensible, that they were "men of like passions" with others, it becomes those who are far less distinguished than those inspired heralds of the cross, to remember this fact, and to take those precautions which are best calculated to bring every unhallowed feeling into captivity to Christ. While few men are superior to the magic of a name or title, multitudes may be found who will envy others that distinction which they themselves, for want of personal merit or public justice, are not permitted to attain. So it is in the world—and so it is in the church. The predominance of human passions, and those not of the most unexceptionable character, may be discovered in every sphere of human action.

Had the primitive church commenced in this way, the world would never have been evangelized. Had they created those honorary distinctions which now exist in the church, the enemies of the gospel would have looked upon the whole system of Christianity as a new scheme for the gratification of ambition, and for the promotion of self aggrandizement—and the titles of *Doctor Paul* and *Doctor Peter* would have blasted the budding hopes of the kingdom of Christ. It was not till the church became wedded to the State in the Roman Empire, that worldly distinctions were introduced and became fashionable amongst the ministers of Christ. At this period the leaven began to work which produced all that monstrous assumption of honors and of power which obtained among the Catholic priesthood; and a portion of the same spirit may be found in every section of the Christian church at the present day. Instead of the simplicity of the gospel—a feeling that we are brethren engaged in the same cause—there is too much strife who shall "*be accounted the* GREATEST." That denomination to which I have the happiness to belong, possesses its full share of this spirit. It is to be devoutly hoped, that the time will never come when it shall be said of the ministers of Christ, as it is often said (with what truth or justice I will not attempt to decide) of those who bustle in the *political* world: that the great contest is for "the loaves and fishes"—the honors, and profits of advancement. For one, I frankly acknowledge, my soul is sick of this aping of the world.

But this title is liable to additional animadversion from the manner in which it is often conferred. In the remarks which I make under this particular head I do not intend to abandon the ground taken above.—The thing is wrong "abinitio," and no management could impart to it a Christian character. By the right of prescription it wears a Christian *name*, but this is all. What distinction is intended to be marked out by this *honorary degree?* Is it *age*, or *talents*, or *orthodoxy*, or *erudition?* Formerly, this title was reserved for old age; and it was conferred upon those only who were venerable for their years. But now nothing is more common than for the mere *stripling* to have D. D. appended to his name; and when the man and his title are put together, the association reminds one of young David, arrayed in the armour of King Saul—*it is rather cumbersome to the* LAD. If this degree were allowable on any principle, the very best thing which could be done with it, would be to reserve it, in all cases, for those whose active days have gone by, and who are sinking into dotage. It might answer very well as a grave rattle to amuse second childhood. Is it conferred alone upon *talents?* It is not to be denied, that many men of the first intellectual eminence, in the church, have received this distinction.—And, on the other hand, it is manifest that others equally distinguished for mental elevation, have lived and died without the title. But one would be tempted to think, that the COLLEGES had, in some instances, gone by the same rule which the apostle tells us was taken in fitting and tempering the members of the human body together, and have "*given more abundant honor to that part which* LACKED."—As to *orthodoxy*, the title of D. D. would furnish a poor criterion. There are all sorts of men in the ministry, and all sorts of Colleges to give them as occasion may require, a *literary* or *theological* puff. It frequently happens, at the present day, that a man—I mean one that passes for a clergyman—is dubbed *Doctor of Divinity*, who has about as much veneration for the Bible and its peculiar doctrines, as was cherished by David Hume or Thomas Paine. As to *erudition*, it is not always the most useful kind, or that which is connected with the appropriate and peculiar duties of a clergyman which is rewarded by this honorary degree. The thorough *biblical scholar* and the *profound theologian* are often passed by, while the public distinction is reserved for the man of mere classical attainments, or of a refined literary taste.—Dr. Witherspoon has hit the matter very well in his "*History of a Corporation of Servants.*" It may be necessary for the information of those who have not read the work in question, just to observe, that it is an allegory intended to represent *Ministers of the gospel*. He mentions various ways in which these servants endeavour to gratify the ambition and avarice of one another; and among other things a title was invented, called "*Master of service*," (that is—*Doctor of Divinity.*) which they said would serve to distinguish illustrious merit, and cause a happy emulation.—"The directors of the schools or places of exercise were appointed to bestow it according to the skill and proficiency of the candidates. Immediately applications came in from all quarters, and it was dealt about very liberally, and, if possible, more absurdly than the salaries had been before. There was hardly an instance of its being bestowed for real knowledge or useful industry: but for some whimsical qualification of a different kind. If a man had invented a new dance or song, or collected a whole barrel of salted butterflies in one summer, or made a gold chain for binding a flea to a post, he was instantly created a MASTER OF SERVICE." This was written before the Rev. gentleman had received his D. D.

In one word, I decline the proffered honor of *Doctor of Divinity* because the spirit of this thing, if it have any spirit in it, is not compatible with the genius of the gospel—because it tends rather to alienate brethren, than to connect their hearts more closely in christian love—and because the thing, bad enough at first, has become worse by prostitution and abuse.

And I am happy to say, that I am not alone in these sentiments. A Professor in a Theological institution—and one of the first biblical scholars of the age, has rejected the honor *thrice conferred*. Others who now wear the D. D. as gracefully as any men, once entertained the same opinions: but when put to the trial they have made shipwreck of this part of their faith. They can adopt the Latin maxim;

"Tempora mutantur, et nos mutamur in illis."

It was only when this degree was conferred on *others*, that it was considered unchristian and treated with contempt. When the subject has a *personal* bearing, the whole affair is presented in a different, and a more lovely aspect. Something like this train of thought is indulged. 'The scriptures have not settled the point—it is a matter of no great consequence—it would be tithing "mint and rue, and all manner of *herbs*" to reject this title on the score of conscience—and who am I,' (oh! what profound hmility,) 'that I should rise up against all the *double Ds* in the land—and perhaps offend the college too, which has placed me among the RABBIES OF CHRISTENDOM! It must be a frail bark indeed, which cannot trust itself with such a moderate freight of honor.'

It has been said among politicians, *that a crown is too splendid a prize for ambition*; and it may be said with equal truth, that a *Doctorate* is, ordinarily, too splendid a prize for a clergyman to reject, whatever may have been his former convictions. And who can wonder? Not much accustomed to the tokens of peculiar honor among men, he is generally too ready to appropriate to his own benefit all which comes fairly within his reach. To a hungry man, even "a dry morsel" is sweet.

But to conclude. If I deserve not the title of D. D. according to the principles upon which it is intended to be conferred, then common modesty ought to lead me to decline appending it to my name; and if I might, in this case wear the title without arrogance or assumption, then it is to be hoped, that the grounds of its rejection will be duly considered—and that this rejection will be followed by the greater practical effects. The clergyman who is respectable for talents, and acquirements, and diligence in his master's work, can serve God and his generation with out this honorary distinction; and if sensible of natural and palpable deficiencies in *any* or *all* of these, it will only fill him with conscious shame whenever he meets *himself* and his *title* in the same company. I aspire at no higher honor in this particular, as a minister of Jesus Christ, than to receive from those who are engaged in the same blessed employment, the affectionate appellation of *brother*; and when the heart cannot accord the sentiment contained in this salutation, a *plain Mister* will answer all the purposes of this imperfect and perishing world.

NATHAN S. S. BEMAN.
Pastor of the Presbyterian Church, Troy.
September, 1824.

CAUSE OF TRACTS.

A correspondent of the Christian Mirror communicates the following facts relative to the operations of the American Tract Society.

During the last year, this Society published 70,000 Tracts, of which *twenty-two* were *new Tracts*. It established 28 *new Depositories*, of which, 14 are west of the Alleghany. It distributed more than 60,000 pages of Tracts gratuitously. It has inserted cuts on nearly half its Tracts, has improved the quality of paper, has adopted the plan of trimming the edges, and is procuring stereotype plates. It has begun a *new series of Children's Books*, which are very neatly executed. It has commenced a periodical publication entitled the *American Tract Magazine*, issued once in two months. It is printing the *Christian Almanack* in seven of the principal towns in the United States. It has 500 life members, and more than 200 Auxiliaries.—A call is made upon the Society, from every direction, for Tracts: and the most encouraging testimonies of the blessing of God upon them are communicated.

This Society wants funds to aid in all its operations, especially to enable it to *print new Tracts*, and *establish Depositories in distant parts*. I ask, Mr. Editor, if there is one of your readers, who, in view of the state of this Society, and its need of the co-operation of the friends of Jesus, and in view of the usefulness of Tracts, will not say, *The Lord assisting me, there shall be an Auxiliary in the town in which I reside?*

ANECDOTE.

We published some time ago, an interesting anecdote related by Rev. Leigh Richmond, before one of the English Bible Societies. The following, as coming from the same author on a similar occasion, was communicated in manuscript for the Pittsburgh Recorder.

At a meeting in the south, of the British Foreign Bible Society, a stranger arose and addressed the Chairman. Sir, in a seaport town there lived a drunken and profligate man; and, one day, as he was walking near the sea in a state of inebriation, his son, a boy about 3 years of age, came to him, and frequently asked him for something to eat; but, having spent all that he had earned, he had nothing to give him; and in a fit of despair, he threw him into the sea, and there left him to perish, staggering home, scarcely knowing what he had done. But that God, who presides over the waters as well as the dry land, led his infant hands to cling to a plank that floated near him. The sea rolling outwards, carried him with velocity from the shore, where he was seen by a ship of war passing at the time. At first they perceived something floating on the surface of the water at a distance; but, as they came nearer, one of the sailors, who had a glass, cried out with astonishment, "It is a child!" Some of the seamen, regardless of the danger, instantly leaped into the sea, and brought him safe to the ship. The poor child could only tell them his name was Jack, and from that time he received the name of Poor Jack. The humanity of the crew led them to take care of him. The boy was steady, and grew in favour with the officers as well as men; he behaved well in many engagements and was appointed to the office of taking care of the sick and wounded.

In an action of the late war, when he was performing his office, an aged and infirm seaman came under his care; but all Poor Jack's attention could not preserve the old man from his approaching dissolution, which he saw was drawing very near. At that very moment, the dying man thus addressed him; "For the great attention you have shown me. I give you the only treasure I am possessed of, which was given me by a lady, (presenting him with a Bible, with the mark of the British and Foreign Bible Society on it,) which has been the means of my conversion, and a great comfort to me in my hour of adversity. Take it, and with it, my dying blessing. Read it; it will lead you in the paths in which you should go.—But you know not what a wretch I am: I feel diffident to tell you; but it will alleviate my sorrows, and ease my conscience.—Formerly I was a profligate man, and a very great sinner; and one day as I was walking on the beach, intoxicated even to madness, my child repeatedly asked for bread—I had none to give him; and in that very hour, prompted by something worse than bad, I perpetrated a deed which rends every fibre of my heart even to relate—I murdered my child—I dashed him headlong among the merciless waves." "What, your son?"—"Yes, I left him to the mercy of the devouring elements." Where, and how long ago?" He then related the circumstance above referred to, and Jack recognised in the dying sailor, his own father. It is needless to attempt, as it is impossible to describe the scene of mutual joy, affection, and gratitude to Heaven, which now took place. The father had found his son, and the son his father, who expired in his arms. After the death of his father, Jack returned to land—left the nautical profession, and in the course of a few years became a minister. Every feeling heart sympathized with the stranger at the narration: when, to the astonishment of every one present, the narrator closed, bowing to the chair, in these impressive words, "I, sir, am Poor Jack."

Warning to Sabbath day Visitors.

The Portland Mirror contains the following account of a melancholy event which occurred in the town of Bristol, (Me.,) on *Sabbath*, August 8th.

Mr. James Askins, his wife, his son of about ten years of age, and a young man in company, went to the house of Mr. Askins' father on a visit. Mr. Askins had also another object, which was to engage the assistance of a brother in his labour on Monday. By crossing a pond, they shortened the distance considerably. They went and accomplished their object, and re-crossed the pond and landed in safety on their return. While Mr. A. was securing the boat, his son was seized with a fit, and ran into the water. The father pursued with a view to rescue him; and regardless of his own danger, rushed into deep water. Being unable to swim, both father and son, having hold of each other sunk and were drowned. The agonized wife and mother was a spectator to the distressing scene.—She is left with two surviving children, mourning the awful death of an affectionate husband.—*N. H. Repository.*

OLD SELECTIONS.

THE DAY OF GRACE.

Gospel times are like summer days, sweet and clear, full of light and beauty. We may say with truth, that God hath not been as a cloud of darkness to us; for these are days of grace, that are full of the beams of mercy. Yet how slowly and sadly do many waste these precious days, and neglect these golden opportunities! What time shall that soul find to repent in, that shall be hardened in these melting times! Oh! wo unto that soul for ever, upon which the shadows of the evening of death are stretched out, and which has never yet set out for heaven?

THE OFFICES OF CHRIST.

O how precious, how excellent to the believing sin-sick soul, are the essential, personal, mediatorial, and relative excellences of the Redeemer! I will believe in his godhead, mission and offices. I will rely on his obedience and death, as a good and solid ground of pardon and acceptance with an offended Jehovah. O thou angel of the covenant! let the power of thy grace be felt in my heart.

THE SUN.

Eudoxus was so affected with the glory of the sun, that he thought he was born only to behold it. Much more should a Christian judge himself only born to behold and delight in the Lord Jesus Christ, the Sun of Righteousness.

One particle of knowledge taught by the Spirit of God, is more excellent in itself, and of more value to thee, than an ocean of human knowledge.

Let knowledge conduct thee to faith, and faith to hope, and hope to love, and love to holiness, and holiness to happiness and glory

CIRCULAR.

The Synod of Geneva, to the Presbyteries and Churches under their care.

DEAR BRETHREN—You will perceive by the "Narrative of the state of religion" within our bounds, given in at our present session, that the Synod has cause to be deeply solicitous about your present state. While they hear of the few interesting revivals which have occurred within the last year in our churches, with a grateful sense of the mercy and forbearance of God; they are alarmed at that deep and settled spiritual sleep, which has so extensively suspended Christian interest and Christian exertion. They are indeed gratified to learn, that peace and harmony so generally prevail in the churches; but that gratification is diminished, by the fear that these may in part arise from indifference, which says, "The Lord will not do good neither will he do evil;" an indifference, loathsome to God, and which he will punish. Could they beleive, from the facts before them, they might be mistaken on this subject, it would give some relief to the gloom with which they are oppressed. But they are constrained to believe, that the churches are, to a great extent, in a lukewarm state. O think, Brethren, how odious to the Saviour such a spirit is. He would we were cold or hot. He cannot view with complacency those, who redeemed with his blood, lose their interest in his person and cause. Would you know the feelings of the Saviour towards such a spirit; read it in the cloud of vengeance which has so long settled and rested upon Laodicea. Fear, lest the awful curse which blighted the figtree light on you: "Let no fruit grow on thee henceforth forever."

Dear Brethren, is it not time to awake out of sleep? Look to the rock whence ye are hewn, and to the hole of the pit whence you were digged; think of the wormwood and the gall of that tremendous hour, when you realized your vileness, your guilt, the justice of God in your condemnation, and were brought to despair of salvation from an arm of flesh. Who drew you from the pit? Who loosed you from the snare, and established your goings? Shall the love of Christ, who wrought out the means of your rescue by his own blood; who subdued your hearts unto himself; who has borne you on his hand, and supplied your every want; and who has pledged himself to guide you to life, eternal life! shall his glory awaken so little concern? Dear Brethren, awake! awake from this long sleep of death! If the mercies of God, the love of Christ do not rouse you, think, O think of your fellow men! Wherever you turn your eyes, the dead are there: the dead in trespasses and sins. And shall they rise no more! Is there no voice that can wake them to holiness and life? Yes, the Redeemer can speak the word, and they shall live. But for this he will be inquired of by the house of Israel to do it for them. Live then, Brethren; live at the throne of grace, and God, our God, shall bless us. The animating scenes of other days will again return, and our hearts shall be gladdened with the tidings of souls renewed and sins forgiven. Once more we say, be much in prayer: And when another year shall have passed away, if we are spared to meet again in Synod, we may expect to hear much of the Redeemer's glory, in the building up of Zion.

There are many other subjects Brethren, on which we could wish to address you; but we shall at present confine our attention to one—the Sabbath of the Lord.—From the accounts we have received, we are painfully constrained to believe, that there has been a growing inattention to the strictness of that consecrated day, not only on the part of the world, but, in some measure, of the church. Believing, as we do, that the Sabbath is a divine institution, of perpetual obligation; that the observance of it is essential to the very existence of our pure religion; that its appointment, next the redemption of the world by Jesus Christ, is perhaps, God's richest gift to man; you will not be surprised to learn, that we tremble at the existence of any laxness on this subject; and shrink from the responsibility of suffering it to proceed without giving the alarm. God knew our alliance with the world; how constantly sensible objects were presented before us; how entirely they engross our minds, and in tenderness and pity interposed the Sabbath to break in upon our worldly employments, to take off our minds from them, and direct them to the realities of the unseen world. Shall we, then, in defiance of God, and unmoved by his mercy, sacrilegiously appropriate that season which God has consecrated to himself and our salvation, to our temporal concerns? In this way, our pursuit of death and hell will be indeed unbroken; but the abused mercy of God will be the bitterest ingredient in our future cup of woe.

Dear Brethren, "Remember the Sabbath day to keep it holy." Be watchful over yourselves. Let no temptation induce you to depart in the least from the strict observance of the Sabbath and its appropriate duties. On this subject, be careful to avoid even the appearance of evil. Let no desire of gain induce you to engage in business, by which you or others shall violate the sacredness of the day. From such alliances withdraw yourselves.

We especially require the Presbyteries and Sessions under our care, to be watchful on this subject, over their brethren in the Lord. Let no worldly considerations induce you to neglect your duty in the exercise of the salutary discipline of God's house.

After the most mature deliberation, the Synod have resolved to require you particularly to commence process against all persons under their care, who, by their connexion in business with stage and packet proprietors, forwarding companies, or turnpike corporations, their labours in the field, to secure the fruits of the earth, their travelling in public or private conveyances by land or water, do by themselves, their agents or servants countenance the violation of this sacred day. By your example as individuals and officers in the church, by the interest you shall manifest on this subject, and by your prayers, we hope to see this great and growing evil removed.

Finally, Brethren, farewell. May your joy abound, your usefulness increase, and may the grace of the Lord Jesus Christ be with you. Amen.

Resolved, That the Committee procure the printing of the above Circular in the "*Utica Repository*," the "*Western Recorder*," the "*New-York Observer*," and other newspapers within the bounds of Synod.

Resolved, also, That the Committee procure the printing of the above in a separate sheet, and send it to all the Churches; and that the Ministers, Elders, or Deacons of the several Congregations within the bounds of the Synod, be directed to cause the same to be read in their respective Churches.

STEPHEN PORTER, *Moderator.*

Homer, October 7, 1824.

AMERICAN EDUCATION SOCIETY.

The ninth annual meeting of this Society was held in Boston, Sept. 29. In the morning, the officers of the preceding year were re-elected, and a committee was appointed to make a report on the expediency of changing the time of the annual meeting. In the evening a meeting of the Society in the Old South Church, was opened with prayer by Rev. Otis Thompson, and the Report was read by Rev. B. B. Wisner.

The Report states, that one hundred and ninety-eight beneficiaries in ten States have received appropriations, during the last year, amounting to more than ten thousand dollars; while the receipts of the Society have not much exceeded nine thousand, which is more than two thousand less than the receipts of the preceding year.

The Report also states, that the General Agent of the Society, who had been connected with it three years, relinquished the agency nine months since, and it would become necessary soon to appoint another Agent, and to convince the friends of the Institution, of the importance of providing a competent support for a man, who should devote all his time to this object.

Though the receipts of the Society are diminishing because there is no agent, still the Directors are encouraged to persevere by a consideration of the influence which the Society has already exerted on other Education Societies; on our Literary Institutions; on Theological Seminaries, and on the different denominations of Christians.

After the Report was read, the following resolutions, accompanied with addresses, were offered and seconded:

Resolved, That the scriptural and catholic principles, the extended labours, the economical appropriations, and the flattering success of the American Education Society, claim for it, the confidence, and liberal patronage of the Christian public.

Resolved, That the salutary influence of Education Societies upon our literary institutions, ought to be acknowledged with fervent gratitude to Almighty God; and furnishes conclusive evidence that these Associations are entitled to the countenance and support of all the friends of piety and learning.

Resolved, That with the continued smiles of Providence, this Society will never relinquish efforts to furnish a sufficient number of competent ministers, to execute the commission of the ascended Redeemer, and extend the influence of true religion through the earth.—*Bost. Rec.*

FROM THE MONITOR.

ON QUENCHING THE SPIRIT.

"My children," said the old man, "few will be the words of your dying father: I wish them to sink deep into your hearts." Then raising himself in his bed with a degree of strength which he had not been able to command for several of the last weeks of his sickness, he proceeded—

"When young, I enjoyed religious privileges and was the subject of occasional serious reflections. When just entering my sixteenth year, religious impressions were made on my mind with unusual force. I seemed to hear a voice continually saying to me, *seek religion now*. I was unhappy; my former amusements lost their relish. Still I was not willing wholly to relinquish them and obey the voice which urged me to seek religion immediately. One day after much reflection, I deliberately promised to God that as soon as the season of youthful amusement was past I would give myself to religious pursuits. My anxieties immediately left me; I returned to my amusements, and the whole subject was soon forgotten.

"When at twenty-five, the monitory voice returned, reminded me of my promise and pressed upon me the importance of eternal things. Though I had not thought of my promise for years, I acknowledged its obligation, but an immediate fulfilment seemed more impracticable than it did nine years before.

"I vowed with increased solemnity, that when the cares of a rising family should subside, I would certainly attend to the concerns of religion.

"Again I applied myself to worldly avocations, and soon buried all thoughts of the admonition I had received. At fifty, when you, my children, were diminishing instead of increasing my cares, this heavenly monitor returned,—'Fulfil your promise; seek religion now,' was continually pressing upon my mind. I knew that I had made such a promise, but I felt dissatisfied that its fulfilment should be claimed so soon. I regretted that I had not attended to the subject before, when I could have done it with less difficulty; but such was the extent and pressure of my business that to do it then seemed impossible. The subject made me unhappy; and after much deliberation, I sought relief to my troubled feelings by most solemnly renewing my promise to God. When, I said, the pressure of business is past, I will devote my whole atention to a preparation for eternity.

"No sooner had I fixed my mind on this course than my anxieties left me, the strivings of the Spirit ceased in my bosom, and ceased forever. When sickness warned me of approaching death, I sought to fix my feelings on this subject, but it was in vain. There was a gloom and terror drawn around religion at which my soul shuddered. I felt that I was forsaken of God, but it did not move me. I had no love to God, no repentance for sin, nor wish to forsake it. I felt nothing but the sullen gloom of despair—I knew I was in the hands of a justly offended God from whom I expected no mercy, and could ask none. With these feelings I am now about to enter the eternal world. To you my children I can only say, profit by my example—quench not the Spirit—Seek religion now, if you would avoid a miserable eternity—put not not off the concerns of your souls till——" The sentence died upon his lips; his strength, which had been all summoned to make this last effort, suddenly failed; he fell back upon his bed, and with a groan that seemed to speak the pains of another world, the immortal spirit took its flight from that body which it had inhabited nearly fourscore years, to receive according to that it had done.

This little narrative I had from a grandson of the old man, who stood by his dying bed. He was a minister of the gospel and dated his first permanent conviction from the solemnities of that awful scene. The descendants of the old man were numerous, most of whom became hopefully pious.—Two, who are now preachers, and several others were first awakened by his dying charge.

A few particulars in the last years of this aged sinner are perhaps worthy of remark.

Three years before his death there was a revival in the place where he resided, and the son with whom he lived was the subject of its influence. He made the most violent opposition to his son's religious feelings, and never, whilst able to move about the house, did he remain in the room during family prayers, nor till his dying hour was a prayer offered in his hearing at his request.

He so studiously avoided all religious conversation, that, from the death of his wife, which was thirteen years previous, he was never known to say a word about his own feelings, till in his dying moments he made the communication above given.

Dear youth, whose eyes may glance over this brief narrative, did you ever feel any anxiety about eternity?—any of the strivings of God's Spirit? If you did, I pray you suffer a word of entreaty from one who desires your everlasting peace. *Quench not the Spirit.* Say not to the heavenly Messenger when I am old I will hear, lest in old age you lie down in sorrow and despair; lest God should say of you, "he is joined to his idols let him alone."

It has been my privilege to witness several revivals of religion, chiefly among youth, and there is not one in which I cannot recall individuals who were awakened, and deeply anxious, for a time, but who resisted God's Spirit, and appeared at last to be hardened in iniquity. Few, perhaps, attain that hardness of heart to which that aged man I have mentioned arrived: but he only who searcheth the heart knoweth how many there are to whom, after repeated invitations of mercy, God says, because I have called, and ye have refused—therefore will I laugh at your calamity, and mock when your fear cometh.

Should you grieve this Holy Spirit, should you provoke him to take a final flight from your bosoms, you would as surely lie down in eternal sorrow as if the pit were already closed upon you. Seek ye the Lord then whilst he may be found, call ye upon him whilst he is near; and may the Holy Spirit enable you to seek that you may find salvation, that your souls may live.

XANTHUS.

REVIVALS.

Extract of a letter from Rev. D. Dunbar, dated Nobleboro', (Me.) August 18, 1824.

"I have now the pleasure of informing you, that the Lord has done great things for this people, whereof we are glad. This work of God, has been *deep, silent, and progressive*

"The number added to the church by baptism, as the fruits of God's gracious visitation among this people, is ninety-two;—and I am happy to say that every one of these, from the least to the greatest, continues to give evidence, that "the gospel came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance." In eighteen instances, the husband and wife have been taken; and in some cases, 2, 3, and 4 children in a family, have been baptized together.

"About the beginning of February, the power of God began to appear in the First Church and Congregation, whereof Elder Pillsbury is the pastor; and for upwards of three months, progressed with much greater rapidity than it did amongst us. The number baptized by Elder P., is over one hundred and twenty; but I regret to add, that for several weeks, no new cases of awakening have occurred in either congregation."—*Baptist Magazine.*

A revival of religion commenced in Gilead, a society in Hebron in this State, in February last, under the ministry of Rev. Samuel Griswold.

It has continued to progress till within a few weeks past, and there are betwixt 30 and 40 who entertain hopes that they have passed from death unto life, since the work began. The subjects of it are mostly young people, from twelve to twenty years of age. About 25 have been propounded for admission to the Presbyterian church, and are expected to be received in the course of this month.

In Hebron, Old Society, there has been some special attention the past spring, particularly in one district. In this district, about 15 are the hopeful subjects of renewing grace.—*Ch. Sec.*

Extract of a letter to the Editor of Zion's Herald.

"I am happy to inform you that the work of God in Dorchester, (Mass.) still continues. More than 50 souls have been converted to God since the commencement of this revival. Many more are under awakenings, and are not ashamed to own that 'they seek Jesus.' The meetings are crowded with vast numbers who come to see and hear the wonderful works of God. The subjects of the revival are principally young people; but few of them over twenty years of age.—Truly it is delightful to see so many blooming youth rejoicing in the hope of the glory of God. The work of holiness is reviving among us; and several of late have obtained that 'perfect love' which 'casteth out fear.'"

REVIVALS IN NORTH CAROLINA.

The following extract appears without credit, in the Boston Telegraph.

"The revival in North Carolina still continues. Almost every church in one county, and some in the adjoining counties, are animated, and a general inquiry seems to prevail for the way of eternal life. Congregations are thronged; the meeting houses which one year ago were nearly empty when Divine service was performed, can now hardly hold the people. Professors have become warm and animated, and others are deeply affected with the word; and tears of joy and distress seem mingled together.

WESTERN RECORDER.

UTICA, TUESDAY, OCTOBER 26, 1824.

Several articles of interest are necessarily deferred to-day, among which are two or three communications from our correspondents.

On our last page will be found a long, but well written article on the subject of *Doctors of Divinity.* It is not for *us* to speak evil of dignities either in church or state. The article is from a highly respectable source: it has been sometime before the public, and may be permitted to speak for itself.

That.—So long ago as in Addison's time, a humble remonstrance was drawn up by the particle "*that*," complaining, that besides the performance of its own duties, it was burdened with much of the drudgery of "*who*" and "*which*." It is now high time for a remonstrance of the opposite character—at least if we may judge from some of the communications that lie *on* and *under* our table: It seems almost as if there was a conspiracy forming to drive this word out of use.

Hooked.—The Editor of the Boston Telegraph says that this is an unauthorized word.—We presume that he is not aware of its very respectable derivation. It is a sterling product of '76, and originated in the fact, that a company of starveling prisoners, somewhere in the vicinity of New-York, replenished their stock of provisions by a *hook* and line, suspended from a window among the pigs and poultry.

An impostor.—A man by the name of Moses Ruden is denounced as an impostor in the last Israel's Advocate. Passing for a descendant of Israel, who had been compelled to leave his friends on account of his embracing Christianity, he so far succeeded in his endeavours, as to obtain considerable money on his way through Connecticut to Boston, and procure a letter of introduction from the Worcester Auxiliary Society. He was detected in Boston, however, notwithstanding his length of beard; and the circumstances are mentioned in the Advocate, for the purpose of cautioning the public against his arts. It would be well to institute a most rigid system of cross questioning for the future to prevent the recurrence of such an adventure.

The Pittsburgh Recorder mentions that a man by the name of Porter, calling himself a Presbyterian Minister from Philadelphia, had found his way into the Western states, notwithstanding he and several others of his description had been denounced by Doctors Green, Conway, and Ely, and Rev. Mr. Patterson of Philadelphia, as impostors. Too much care cannot be taken to prevent impositions of this kind; and generally the means are at hand. A good man will choose to bring credentials with him; and he will readily produce them if desired, and give a regular and consistent account of himself.

NEW-YORK STATE TRACT SOCIETY.

The Magazine published by this Society for the Month of October, contains one of the circulars alluded to in the last Recorder, as having been issued by the Secretary of State, the acting superintendent of Common Schools. This circular relates to the subject of Common School celebrations, and the distribution of tracts and premiums, &c. The necessity of incentives to the youthful mind is extensively acknowledged; and as for the plan of school exhibitions pointed out in the circular, the influence of college commencements furnishes an argument in their favour, which is not easily controverted. The utility of premiums is universally admitted; and as for the distribution of moral and religious tracts among school children, we have already expressed our feelings in the strongest terms of approbation. If the N. Y. S. Tract Society could effect no other object than this—if they could not circulate their tracts anywhere else but in common schools; they would still deserve to be patronized by every friend to the rising and the risen generation.

The Magazine above alluded to, contains the transactions of the Society from time to time. Two new auxiliaries, the one in Chenango and the other in Otsego, are mentioned; also the following Donations:

Henry Delavan, Albany, life member	$30 00
Daniel Mc Cormick, New-York	20 00
Richard Varick, do. life director,	50 00
Total,	$100 00

UNITED DOMESTIC MISSIONARY SOCIETY.

We stated in our last, that the operations of this interesting and hitherto prosperous institution, had been for a considerable time impeded through the want funds. The Executive Committee say, in the present Monthly Extract, that, "It is not without feelings of mingled regret and surprize, that they are obliged to confess the little pecuniary aid this society receives in proportion to its general popularity." Several applications of an urgent nature have been rejected; and even the Monthly Extracts have been suspended from the want of funds. Their funds are now so low and their existing engagements so large, that "every maxim of ordinary prudence, however qualified by Christian zeal, forces" the Committee "to suspend the grants they have been in the habit of making to feeble churches and destitute regions." They call on their Christian friends in every portion of the country, to assist in raising funds and forming new auxiliaries; and it is to be hoped that their call will not be in vain. The Committee are on the whole, far from being discouraged. They cannot believe that so good a cause will be long permitted to languish. "Nothing daunted by their present embarrassments, which they believe will be speedily overcome by the help of their Christian brethren, they still hope to advance and prosper." "Not only do they hope to exercise an agency in repairing the waste places in this State; but they trust that they shall be enabled "to answer the applications that are made from "Indiana, and Illinois, and Missouri, and Michigan"—that they shall be enabled to "lay land marks, and raise fortresses in the midst of a population of new States and territories," where the inhabitants, now numerous and destitute, are continually increasing with the greatest rapidity." "But the coming two months will be critical in the history of the Society." "Unless it attracts more countenance and support from the religious community, instead of extending its soul-reviving labours beyond the Ohio, and the Missouri, to the famishing churches in the west, it must restrict its operations even in our own state, to the borders of the Hudson."

The following has been communicated to us for insertion, from New-Haven, in this state.

New-Haven, Sept. 25, 1824.

The branch Society, for the purpose of aiding the Female Missionary Society of the Western District, held its annual meeting on Tuesday last, at the house of Rev. William Williams. At this meeting the Society took into consideration, the subject of becoming auxiliary to the United Domestic Missionary Society. But viewing the destitute situation that many feeble churches must of necessity be in, provided all the Missionary Societies, should adopt the same principles of the United Domestic Missionary Society, this branch is decidedly of the opinion, that it is not best to become auxiliary at the present time.

The Officers for the ensuing year, are;

MRS. M. WILLIAMS, *Directress.*
" I. MERVIN, *Treasurer.*
" P JERMAN, } *Committee.*
" E. E. TYLER, }
" M. SIMMONS, }
MISS A. AUSTIN, }

Colombian Republic.—This new and flourishing republic has set an example well worthy to be imitated by every free people. One of the earliest acts of the new government, was to restore the aboriginal inhabitants of the country to the rights of citizenship; and another was, to take measures for the gradual and effectual emancipation of their coloured population.—Both these classes of beings had been held in the most rigorous and degrading servitude under the Spanish government.

Religious Intelligence.

Extracts from the Missionary Herald for October.

(Continued from p. 83.)

MR. FISK'S JOURNAL CONCLUDED.

Some idea of the moral darkness which now prevails at Nazareth, may be gathered from the following:

6. "Looked at the church of the convent. It is large and splendid, hung with tapestry, and ornamented with paintings. One painting represents the marriage of Joseph and Mary. I asked the friar that explained it to us, who married them. He replied, 'the Bishop of Jerusalem;' as if there had been bishops before the birth of Christ. In a grotto they show you the place of the annunciation. They say that the house in which Mary then lived, was carried by angels to Lorretto, in Italy. Pilgrimages are now made to Nazareth to see the place where the house was, and to Loretto to see the house itself."

"On most of the doors in the convent is inscribed, 'Ave Maria Purissima,' Ave Maria Plenagratia;' sometimes with the addition in Spanish of 'sin pecado concebida,' i. e. conceived without sin; in conformity with the doctrine of the Franciscans, that the Virgin Mary was never affected by original sin. In one place is a promise of 100 days indulgence to every one, who shall say, 'Holy, holy, holy, Lord of hosts, the earth is full of thy glory. Glory to the Father. Glory to the Son. Glory to the Holy Spirit.' On the same paper is a promise of 300 days indulgence to every one, who says, with a humble and contrite heart, 'Jesus, Joseph, and Mary, with my heart I give you my soul. Jesus, Joseph, and Mary, assist me in my last agony. Jesus, Joseph, and Mary let my soul depart in peace with you.' Then a form of blessing, 'the adorable name of God,

for the repairing of the abuses of blasphemy.'—It is as follows, 'Blessed be God.—Blessed be his name.—Blessed be Jesus true God, true man.—Blessed be the name of Jesus.—Blessed be Jesus in the most holy sacrament of the altar.—Blessed be the great mother of God, most holy Mary.—Blessed be the name of Mary, Virgin, Mother.—Blessed be God in his angels and saints.' A promise is made of one whole year's indulgence to every one who recites the above.

"A Spanish priest with whom I conversed told me that he has now been 30 years a missionary in the East; and yet he has not learned the language of the people, and speaks only Spanish and Italian. He now knows scarcely a word of Arabic, though he has been so long in the country, where that is the prevailing language, and he told me that none of the friars in the convent could speak it. Many of the Catholic Missionaries never learn the language of the people. Their business is to say mass in Latin, and take care of the convents. Are these the men who go forth, in obedience to the command of Christ to preach the Gospel to every creature?"

Nazareth embraces a mixed population of Greeks, Turks, Catholics, Greek Catholics and Maronites. The Greeks are the most numerous. The houses in all amount to 700.

From this place the missionaries proceeded through a number of villages and districts of country mentioned in the Old and New Testaments, giving their usual descriptions of the country and its particular classes of inhabitants; and finally arived at Jerusalem in November, after an absence of nearly five months.

MR. KING'S JOURNAL.

A continuation of Mr. King's Journal, follows next in the Herald. Mr. K. left Tyre in January last, in company with Mr. Bird, and passed through several districts of country above alluded to. The following relates to a view from the top of Mount Carmel.

"It is a lovely spot, and one in which every man, even without any feelings of devotion, would love to linger. It is surrounded on all sides except the north, by the most beautiful plains, which, from the elevation on which I stood, appeared like one immense garden. It has, on the south and west, the great plain of Esdraelon, now called Merg Iber Amer. Here we had a view of Carmel and Hermon, Gilboa, and the mountains of Galilee, of the Lake of Tiberias, and the mountains beyond Jordan."

At the foot of the mountain on their return to Nazareth, the following incident is noticed.

"In ten or fifteen minutes, the clouds dispersed, and the sun shone beautifully; but, in half an hour more, it began to rain again, and continued raining till we arrived near the top of the mountain, east of Nazareth, when the storm subsided; and on the dark cloud, which passed over us towards Tabor, was depicted a very bright and beautiful rainbow, extending from one end of the horizon to the other. At first it seemed very near us, but as the cloud passed on, it removed, disappearing by degrees from the northern horizon, till only the south end of it was to be seen, which appeared like a bright pillar. This moved directly over Tabor, and as we took our last look of it, before descending the hill of Nazareth, it seemed to rest on the "Holy Mount," and very near the place of transfiguration.

"Mr. Bird, on viewing it, remarked to me, "that some men might have regarded this exhibition almost as miraculous." It might be regarded, perhaps, as some faint resemblance of that glory, which encircled our Lord, when "the fashion of his countenance was altered, and his raiment was white and glistering;" and when Moses and Elias 'appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.'"

At Sebastia, the ancient Samaria, Mr. K. remarks:—

"This must have been formerly a mighty city. We saw around the top of the hill on which it stood, (out of the present village,) perhaps two hundred and fifty, or three hundred stone columns, many of which are still standing."

Messrs. K. and B. arrived at Jerusalem on the 21st of January.

SANDWICH ISLANDS.

The Herald contains some notice of an exploring tour, and of the location of Missionaries, &c. The following are extracts from Mr. Bingham's Letters, alluded to in the last Recorder.

"Many of the people, who beg for books, we are obliged to deny. About 70 have applied during the last three days, and we have given out about two copies to each five persons.

"One young man asked me for a book yesterday, and I inquired of him, who his teacher was. He replied, "*My desire to learn; my ear* to hear, my *eye* to see, my *hands* to handle; for, from the sole of my foot to the crown of my head, I love the *palapala*,"—i. e. learning.

"Another said, "all the people would learn if they could get books." Many have applied for the hymns long before the first sheet could be printed.

"Some of the chiefs and others, are beginning successfully to acquire the art of arithmetic.—The book, pen and pencil, are superseding cards, and other amusements of the people.

"Drunkenness is discountenanced by the highest chiefs, and labour and sport on the Sabbath prohibited to some extent. Krimaku and John Adams, are among the foremost patrons of our cause. Tamoree and Kaahumanu, are particularly favourable. At the four principal islands, the work goes on without interruption."

Mr. Whitney's letter was also alluded to, in the last Recorder: but the following extract, is deemed worthy of perusal.

"The chiefs, at their own expense, have built us a very convenient house for public worship, in which I have preached regularly, in the vernacular tongue, for eight months past, twice every Sabbath, and occasionally on other days.—Our meetings are generally well attended, and many of the people are desirous of becoming acquainted with the Gospel. Under our immediate inspection, we have two flourishing schools of about one hundred and twenty scholars.—There are other schools, in different parts of the island. Many more are anxious to learn; but for want of books and teachers, they must, for the present, be denied that privilege. Orders have lately been given out for all the people, without exception, on this and the neighbouring island, Oneehow, to observe the Sabbath as holy time, devoted to the service of the Lord Jehovah; strictly forbidding any play, or work, or even the kindling of a fire on that sacred day.—Drunkenness is prohibited; and infanticide, which heretofore has been practised to no inconsiderable extent, is now punishable with death."

FOREIGN INTELLIGENCE.

Under the head of Foreign Intelligence, the Herald states, that a Society for the spiritual benefit of the Jews, has been organized in Malta, the field of whose labours is to be in Egypt & Palestine, &c.;—that the London Jews Society, have determined to establish a permanent Mission in Jerusalem, to which place, Rev. Mr. Lewis is to proceed as soon as convenience will admit:—that schools have been established at Cochin, among the Jews, of whom Buchanan gave such an interesting account: that Rev. Josiah Pratt, the venerable Secretary of the Church Missionary Society, has resigned his office; and, that the office of the Foreign Assistant Secretary to the British and Foreign Bible Society, have become vacant through the death of the late able, and worthy incumbent, Mr. E. F. Ronneberg.

PALESTINE MISSION.

The following Extracts of letters were communicated for the New-Hampshire, Religious Intelligencer. Mr. Bird's letters are dated on the 7th, and 9th of April, 1824.

"What pretexts the government may find, by and by, to send us out of the country, we do not know; but so long as we may stay, there is abundant work to be done. There is nothing to prevent our access to all the pilgrims and Christian population in Jerusalem, except those under Popish influence. The number of pilgrims this year is much smaller than usual.—The Arminians may amount to five or six hundred. These last have shown an unexpected readiness to receive the Scriptures, and as we cannot speak their language, it has been only by means of introducing the Scriptures among them that we have attempted to benefit them.—They have bought, at a low price, a few hundred New-Testaments in their ancient language, and if we had many more in Turkish with Armenian characters, I suppose we might have disposed of them to the best account. The ancient Arminian differs from the *spoken* language, as the ancient Greek from the modern. The Arminians also speak the Turkish, but very few the Arabic."

"Some account of the efforts making for the children of your city, was read with peculiar pleasure. If it please God, we may have to tell you at some future time, what we are doing for children in Syria and Palestine. Such schools are loudly called for in this country.—There is no lack of priests, and houses of worship; and no deficiency in attention to the common religious ceremonies of the church, but a deplorable want of *knowledge*. I asked a man to-day, (a papist of forty years) who was the first man? After some pause for reflection, he said, "Noah." At a closing interview in Malta, with one of our Italian Masters, he was inquiring about Jerusalem and the sepulchre of our Saviour. "Do they find," said he, "his bones still remaining in the sepulchre?" After asking a few questions to know whether he really meant what he said, I asked him, whether it was not generally supposed that our Saviour's body was raised to life and ascended to heaven? He thought it might be so. Respecting preaching, I have not as yet heard of but one man, who has publicly done any thing like it in Jerusalem. He has preached in bad Arabic three or four times in the church of the Holy Sepulchre, and we are soon to have other sermons in other languages, as the 'holy week' approaches. But as to apostolic preaching, we may say, it is entirely unknown here."

Extract of a letter from Rev. Mr. Goodell. Bairout, May 7, 1824.

My Dear Brother,

"I have to acknowledge not only the two letters Mr. Bird mentions, but also one of Nov. 9, written at New-York. I deeply regret that the box, that *precious* box, has not come to hand, nor have I yet heard of its arrival at Malta.—You put into that box just what I wanted to see—*Religious Publications of various kinds*. The Lord reward you;—but do not be discouraged; pray send another, and if the first be lost, put in double in the second."

SERAMPORE.

We mentioned some time ago that Mr. Carey had been dangerously sick by a fall from a boat into the water, and that it was feared he would never entirely recover from the shock.—The London Baptist Magazine, contains a letter from him to Dr. Ryland, dated December 22nd, 1823, giving a more detailed account of the circumstances, and stating that he has been enabled to resume his labours. His sickness was severe and dangerous; but he was so far recovered as to enter on his usual labours with somewhat of his accustomed success.

"Through the gracious providence of God" he says, "I am again restored to my work, and daily do a little, as my strength will admit. The printing of the translations is now going forward, almost as usual: but I have not yet been able to attend to my duties in college, and only one day to those of translator of the Laws and Regulations of the Governor General in Council: an office to which I was this year appointed.

"The affairs of the Mission are more extended and, I trust, in as prosperous a state as at any former time. There are now many of other denominations employed in missions, and I rejoice to say, that we are all workers together therein. There is no ill will towards each other; but on every hand a spirit of love and mutual co-operation prevails. The various reports published will give you a tolerably correct idea of the progress of the Gospel.

"The native churches were never in a better state, and the face of the mission is in every respect encouraging. I have much happiness in my domestic circumstances and relations, and am surrounded with goodness."

The letter mentions also, the distressing inundation which was noticed in our columns a short time since. Mr. C. was driven from his own building to one of the Professor's houses.

THE JEWS.

Mr. Frey returned to New-York a short time since, from a tour of four months, during which time he collected $2,694 and formed 103 auxiliary Societies. He is to leave the city again in a few days for Connecticut. Much interest appears to have been awakened in behalf of the object of his mission.

From accounts lately received, it appears that an unusual spirit of inquiry prevails concerning the European Jews, many of whom would be glad of an opportunity to emigrate to this country to join the contemplated settlement.

Mr. Simon has published a report in the last number of Israel's Advocate, in which he complains that the literal restoration of the Jews to their own land of promise is not expected or prayed for, by all the friends of Israel. He urges that, "not till Messiah is set up as king upon his holy hill Zion, shall the heathen be given for his inheritance; and the uttermost parts of the earth for his possession." In his late visit to Massachusetts, Maine and Connecticut, he was nevertheless cheered with the fact that the existence of a Hebrew Christian church in this country is exciting a good deal of interest; and that very many are making it the object of their prayers; and regarding it as a favourable indication that the time is not far distant, when such a church shall be transplanted into the land of Palestine. Mr. S. looks upon an asylum in this country, where freedom of opinion is enjoyed in all its latitude, as a favourable rallying point; and thinks that the contemplated colony will furnish the most direct means that the nature of the case will admit of, for carrying into operation the great plan of evangelizing the Jews. Mr. S. collected in his late tour $742,84.

Extract of a letter from Rev. A. M'Caul, dated (Poland,) Warsaw, May 13.

"The cause of the Society is now advancing, not merely beyond our hopes, but if possible, beyond our wishes. The German service is working most effectually. The two most learned Jews in Warsaw, though not yet baptized, are open defenders and propagators of the Christian faith. They have proposed that a large number of believing Jews should be baptized together, and steps are already taken to put this plan into execution. We do not, however, build too much on this. Our trust is in the Lord, who has prospered his work, and will prosper it, according to the good pleasure of his own will."

RUSSIAN POLAND.

Extract of a letter from Mr. J. C. Moritz.

The following communication has been recently received from Mr. J. C. Moritz, dated Dubno, May 29, 1824.—*Rel. Int.*

"There are now twelve young Jews at Berditcheff, who are earnestly beginning to inquire what they must do to be saved. You will see from this, my dear brother, that the Lord causes the seed, which I with much fear, and in much weakness, had sown in that place, to spring up and to blossom; may it be like a grain of mustard, and become a large tree, under the shadow of which many fowls may shelter! I doubt not that you will rejoice with me, and praise the Lord for his faithfulness in fulfilling his promise that his word shall not return empty."

GERMANY.

Letter from Mr. J. P. Goldberg.

Mr. Goldberg thus writes, in a letter lately received from him, dated Leipzig, May 15, with reference to the cause of Israel, at Dresden.—*Ib.*

"My soul doth magnify the Lord, and my spirit rejoices in God my Saviour, when I take a survey of the blessings with which his work at Dresden has been crowned. Fourteen persons of the Jewish population whom I have instructed, and partly still instruct in the truths of Christianity, have been added to the flock of the Good Shepherd, who gave his life for them. Among them, I have special reason to rejoice over the children, as they make a visible progress in the saving knowledge of the Lord.

"The Committee of the Dresden Society, anxious to promote, as much as is in their power, the object of the London Society, commissioned me to go to Leipzig, to spread the seed of the gospel among the Jews who attend the fair. My journey has not been in vain, and many opportunities have been afforded me to promote the knowledge of Christ, both by distributing books, and by private conversation. The Lord supplies me with strength and courage to proclaim to Jews from Poland, Greece, Bohemia, and Germany, the Saviour of the world; to call upon them to believe in him, and to put tracts into their hands, which are generally received with gratitude."

PERSECUTIONS IN HAYTI.

The (English) Wesleyan Magazine, as appears from the Missionary Herald for October, contains a number of documents setting forth the persecution of the Protestants in Hayti.—The violence of the ignorant, bigotted and infuriated mob, seems neither to be approved of, nor properly subdued by the President. This subject, as connected with emigrations to Hayti, is becoming very important; and the documents have been copied from the Wesleyan Magazine by the editor of the Herald, with the hope that citizen Granville, the agent, will furnish the necessary explanation; for if the coloured population are not to enjoy civil privileges, but at the loss of religious liberty, they will make but a miserable exchange.

THE CHEROKEES.

Extract of a letter from David Brown, to a lady in Wilmington, Del. dated Dwight, (Arkansas) 29th May, 1824.

"Will you have the goodness to remember me to all our Christian friends, in Wilmington; and inform them, that their Cherokee friend, has at length arrived at the place of his destination—has seen his father and mother, from whom he has been absent more than four years.—My fond parents embraced me with tears—they were overcome with joy. They are both very much devoted to God their Saviour.—Three of my sisters are also professors of religion. God has been good and gracious to us. O! may we all praise him day and night. Let all the creation give glory to Him that sitteth upon throne and unto the Lamb.

"The mission family here are all well—they are lovely people. You would be pleased to see them, no doubt. I presume there are seventy boys and girls in the school, who are making rapid progress in their studies. The generality of the Cherokee people are anxious to have their children educated and brought up as the white children. When they attend the preaching of the Gospel, they listen with profound attention; and some, I hope, have already been translated from the dominions of darkness unto the glorious kingdom of Christ. Pray for us, that the gospel may have a happy effect upon my countrymen, and that many may finally rejoice with you in the kingdom of heaven.

"Useful books are in great demand here. The children were very glad when I brought them small books from the east."

DOMESTIC MISSIONARY SOCIETIES.

The character and importance of Domestic Missionary Societies, is well set forth in the following paragraph from the Boston Recorder

"The object of the Society has been avowedly from the beginning, is still, and we trust ever will be, to protect feeble churches who hold the faith of Christ, from *all* their enemies—to build them up—to encourage and enlarge them—that they may be nurseries of piety and truth for future generations. The Domestic Missionary Society says to them, 'Raise what you can for the support of a minister, and you shall be aided—you shall be furnished with a preacher, to labour regularly for your benefit.' 'The effect is instantaneous' and happy. 'The pious, who were desponding and inactive, are roused by hope. They make efforts which otherwise would never be made. The services of a well trained, regular minister, are procured. The people receive him as their own—he wins their confidence and love—at last he is wholly supported by them; and finally, *there*, an Auxiliary Society is formed, which assists in sending the blessings of the gospel to the destitute, and building up the waste places of Zion."

SUMMARY.

Prussian Converts.—The sixteenth Report of the London Jews' Society published last May, mentions under the head of Prussia, that for the last eighteen months, ending on the 1st of February, there had been as many as *fifty* Jews instructed and baptized in the single city of Berlin.

A Society for enlarging and building Churches and Chapels is established in London, which, since its existence, has expended no less than 284,444 dollars—thereby affording to the poorer class of society, free sittings in the chapels which have been built, to 91,000 persons: last June was the sixth anniversary of the Society.

The Infantine School Society in London, was organized June 8. Ladies of the first distinction were present; and the Marquis of Lansdown presided over the meeting. Several other gentlemen were present, among whom are named Lord Calthorpe, Sir James Mackintosh, Mr. Brougham, Mr. Wilberforce, Rev. E. Irving, &c. &c. Several infant Schools had been already formed, and a subscription for their support and increase was opened.—*Watchman.*

New-York Religious Tract Society.—The Treasurer of the New-York Religious Tract Society, received donations the last week to the amount of $542, to be applied to the publication of Books for Children. Within a short time, the Society have published editions of 50 Tracts, making 760,000 pages. Most of the publications of the Society, are now in stereotype, comprising a series of the best standard Tracts and children's books; the latter of which are handsomely ornamented with cuts. The Society will issue in the course of the month of October, between 30 and 40 children's books, adapted for private families, and as rewards in Sabbath and Common schools.—*N. Y. Ob.*

The Pittsburgh Recorder mentions that a flock of sheep are about to be collected for the benefit of the Maumee Mission, at which place they will prove useful in furnishing both food and materials for clothing.

The Rev. W. Dodwell, Rector of Welby and Stoke, near Grantham, in Lincolnshire, lately deceased, gave a few weeks before his decease, the sum of £10,000 to the Wesleyan Missionary Society.

Rev. Dr. Woods of Andover has made a donation of 500 dollars to the Massachusetts Missionary Society, of which he is President.

The Slave Trade.—It is stated in the London papers, that the schooner La Loisa, Capt. Armand, arrived at L'Anse a la Barque, Guadaloupe, early in the month of April, 1824, with a cargo of 200 negroes, the remainder of a purchase of 275, which she brought out with her.—The vessel not being found to be sufficiently capacious to contain so large a number, the *surplus* were thrown alive into the sea by the Captain. Nature will shudder at this atrocity.

Literary & Scientific.

MITFORD'S OBSERVATIONS.

William Mitford, Esq. author of an invaluable History of Greece, just republished in this city, has published a volume of a mixed character, under the following title: "*Observations on the history and doctrine of Christianity; and, as historically connected, on the primeval religion, on the Judaic, and on the Heathen, public, mystical, and philosophical; the latter proposed as an appendix to the political and military history of Greece.*"

It is a pleasing circumstance that such men as Mitford, after having spent a long life in historical investigations, are frequently found willing to lay down their decided testimony in favour of religion and revelation. Both friends and enemies acknowledge Mitford's History of Greece, to be the best historical work of modern times.

The new volume in question, consists of detached observations on religious history, clearly stating, and fairly meeting objections to revelation—is ingenious, and to the Student and Divine, will be found to be valuable, and in a great measure, to supersede many bulky commentaries.—*Boston Telegraph.*

It is rumoured that Moore, the poet, is about to write the life of his late friend, Lord Byron.

Just published, a Grammar of Composition, including a Practical Review of the Principles of Rhetoric, a Series of Exercises in Rhetorical Analysis, and six Introductory Courses of Composition. 12mo. pp. 150. New Haven.—A. H. Maltby and Co.

Mr. Russell, is the author of this compend.—It is perspicuous, and particularly designed for academies and schools of the higher order. It is highly recommended by Mr. Goodrich, Professor of Rhetoric and Oratory in Yale College. The author mentions a second part on Declamation, which we have not seen.—*N. A. Rev.*

Carey and Lee, propose republishing in Philadelphia, the Collection of English Literature, edited by Washington Irving.

They have in press, Major Long's Second Expedition.

Memoirs of Richard Henry Lee, of Virginia. By his Grandson, Richard Henry Lee. In 2 vols. 8vo. With a Portrait.

To contain an extensive body of correspondence with all the distinguished men of the Revolution. Also, a copy of the original draft of the Declaration of Independence, by Mr Jefferson.—*Ib.*

POLITICAL.

FOREIGN.

The king of France died on the 12th of September. Little is now said in the English papers respecting his character. He doubtless had more talents and less depravity, than they have been in the habit of attributing to him. His successor is the Count D'Artois, now 67 years of age, who takes the title of Charles X. The London papers do not anticipate any change either in the councils or policy of France. The present ministers are said to be in favour with the heir to the throne, and the latter is universally popular.

The King of Portugal is about to bring to justice the instigators of the late rebelion.—The King of Spain is occupied in a similar manner. He has accepted the resignation of Joseph de Cruz, his minister of war. Among the appointments recently made by the King of England, is that of the Right Hon. Lord Erskine, as minister to Wirtemberg.

Some of of the English papers affect to sneer at the reception given by Americans to La Fayette, comparing it with their own transactions before the brow of Royalty. The difference we apprehend, is, that there is more real honesty and self-respect among us, than is to be found in the dominions of any monarchy.

Various accounts from Greece are in circulation, some of which are contradictory. Considerable blood has been shed on both sides: but the Greeks have evidently the advantage.—Their late losses have served but to strengthen their patriotism, and reanimate them for the conflict: and perhaps they were needed for this very purpose. The present campaign it is thought, will prove decisive.

Bavaria.—*Augsburg, July* 21.—A regulation of the Prussian cabinet was published at Berlin the beginning of this month, forbidding the subjects of the Prussian monarchy to prosecute their studies in certain foreign universities, on account of the secret associations supposed to exist in them. The Universities of Tobigen, (Wurtemburg,) and of Basle, (Switzerland,) were particularly designated in these orders of his Prussian Majesty. This publication caused a great sensation among the different governments who were interested, and excited them to violent expostulations.

A news-paper in Paris, (the Courier Francais) has been seized for having published an abstract of Napoleon Bonaparte's will.

A package of Greek newspapers lately arrived in London, the postage of which was £72 10s. ! !

DOMESTIC.

The ensuing election occupies the public attention at the present time throughout this state. As usual on such occasions, there is some truth and honesty afloat, but more misrepresentation and duplicity than any thing else. The whole is a game; and the political *chess-board* is so busily occupied at the present time as to preclude us from hazarding any predictions as to the result.

Southern papers continue to mention the occurrence of heavy losses by the late storms.—The fever at New Orleans and Charleston continues its ravages. In the latter place, the *reports* are discontinued because of the difficulty in preparing them.

The New York papers mention a boxing match as having occurred on Long Island: And they add that a number of English pugilists are quartered at a tavern in that city, with the probable expectation of finding pupils and antagonists. For the honor of our country, we sincerely hope that an immediate stop will be put to this affair.

Fayette, by the last accounts, was in the city of Richmond.

Measures have been taken in Philadelphia for erecting a monument to Washington, in Washington Square, and the corner stone of it is to be laid by General La Fayette after his visit to Virginia.

American Canals.—Three hundred and thirty miles of the New-York Grand Canal will be navigable this fall: and it will be opened into Lake Erie next year; establishing an uninterrupted intercourse between the city of New-York and Lake Superior.

The success of the Grand Canal, will cause other canals to be made and to be successful.

The Canal between Philadelphia and Baltimore, will probably be opened next year; and the Chesapeake and Ohio Canal commenced.—When this is made, an inland voyage between Norfolk, Baltimore, &c. &c. and New-Oleans, can be effected.

Our Middlesex Canal, has been more profitable this year than ever before, and will undoubtedly regularly increase in profit.—Chelmsford, has become a populous and important inland town.

We hope soon to hear of spirited measures for making the Canal from the Atlantic to the Pacific, through a part of the Colombian Republic. If this Great Republic prospers, as we trust it will, the important work will be achieved.—*Boston Palladium.*

River Navigation.—A contract has been made by order of the United States government, for clearing the Ohio and Mississippi Rivers of sawyers and snags. The contract embraces the whole extent of the Mississippi, from St. Louis to its mouth, and that section of the Ohio that lies between Pittsburgh and the Mississippi.

Major Gen. Graves, who was supposed to have been killed in the battle of the river Raisin, is said, by one who has recently escaped from the Indians, to be still alive, and now a prisoner among the Potawatamy tribe.

The yellow fever continued to rage at New-Orleans up to the 16th of September.

OBITUARY.

DIED—In the village of New-Haven, on the 7th inst. much lamented, Mrs. *Abba*, the consort of Dr. Stephen J. Kinney, in the 37th year of her age. She was the daughter of a worthy clergyman in Connecticut, and early devoted to God in baptism. She was not the subject of any special seriousness, until the winter of 1821; when it pleased the Lord, to open her eyes to behold the native depravity of her heart. Her convictions were deep and pungent, and her change from nature to grace, was very apparent. She soon became a member of the church in this place, and maintained the character of a follower of Christ. Her sickness which terminated her earthly career, was long and tedious; but she bore it with the fortitude of a christian. She enjoyed some degree of peace and comfort during her illness, but not at first that bright evidence of a good hope through grace, which she desired. A few days before her death, however, it pleased the Lord to open to her more clearly the plan of grace, and let her behold the light of his countenance. She became perfectly reconciled to the will of her God, and gave herself, husband and children, to him with without reserve. She made the necessary arrangements for her funeral, gave orders respecting her children, and with a full assurance of a blessed immortality, bid adieu to earthly objects, and took her flight to the world of spirits. *Communicated.*

LIFE OF PARSONS.

A FEW copies *only* of the life of this late eminent Missionary to Palestine, for sale at the subscription price by Merrell & Hastings and A. Seward. Utica, Oct. 12.

POETRY & MUSIC.

"Kindled only at the skies."

The following speech of the Indian Tustunnuggee, before the lord of Scania and his nobles, is extracted from the poetic tale of Escalala, which has been noticed in the preceding columns.

"Dread king! whose glory, like the peerless sun,
Dazzles each eye thy greatness beams upon,
And ye, his nobles high and warriors brave,
Bright and impetuous as the mountain wave;
Attend! 'tis Warredondo bids ye hear
The thunder of his voice: incline a listning ear!
When first the Spirit, whose pervading power
Chills in the blast, refreshes in the shower,
Spread o'er the lap of earth the leafy woods
And poured amid their shades his giant floods;
He hung in air yon glorious orb of day—
Then formed the Red-man of his finest clay
And gave him, free, his native woods to roam,
The heavens his covering, and the earth his home.
Mountains have sunk and rose, the world hath shook
With strange convulsions, at his ireful look;
Stars have forsook their proud abodes on high
And rushed at random through the liquid sky;
Ages on ages have forgotten rolled,
And moons have waxed and waned, and suns grown old,—
Since first to soothe their cares and aid their wants,
The Spirit gave our race these peaceful haunts.
At length—heaved upward by the yawning sea,
Moved with the breath of some bad deity—
The White-men came, a small and feeble band,
And sought a dwelling in our peaceful land.
Our sires received them, in their wild abodes,
And, blind to reason, deemed them like the gods;
Taught them where, hidden in the bounteous earth,
The yellow dust they worshipped, had its birth;
Taught them each recess where the red deer strays,
To tame the mammoth, and to rear the maize;
And gave them, unannoyed, amid our plains
To dwell in peace, and share our wide domains.
Benumbed with wintry frosts and chilled with cold,
Slow crawls the viper from his loathsome hold,
When genial spring returns: deep in its sheath
Each poisonous fang lies hid nor threatens death
To passing hunter—who the reptile's head
Might crush innocuous with his manly tread.
But spared, till round him swarms his hateful brood;
And summer suns have fired their angry blood;
Erect, with shining crests, they glitter round,
Beset the path, and point the venomed wound
With sudden stealth, in most ungrateful strife,
At him whose clemency had lent them life—
Ye vipers! thus your sires received our aid;
And thus our clemency have ye repaid.
Forbearance argues caution, but 'tis clear,
E'en long forbearance, is not always fear:
And if the pipe of peace we proffered still,
Returning boons for bans, and good for ill;
If, loth to raise the hatchet, we have borne
Long years of insult, injury and scorn:
'Twas not that Indian warriors feared the might
Of Scania's proudest, in the equal fight;
Nor that our souls brook unrequited wrong—
Our hearts are valiant and our hands are strong,
And ye have felt already, to your cost,
Our strength and prowess are no empty boast;
Yes; know, proud monarch, and ye chieftains! know,
Ye tempt the vengeance of no feeble foe.
Man smiles secure, if in the troubled sky
Far off, the thunders howl, the lightnings fly;
But, borne upon the fury of the blast,
When o'er his head the tempest bursts at last,
'Tis not the light screen of the myrtle bower
Can shield him from the thunder or the shower.
And YE may smile and scoff—perchance ye deem
These threats, the ravings of a maniac's dream:
But if we raise the war-cry through the land
And wake the slumbering tribes, to aid our band;
We light a flame which not Ohio's flood
Can quench or stay—till it be slaked in blood.
On, then, be wise! avoid, while yet you may,
The evils which beset your froward way;
Safe and unharmed, secure and undefil'd,
Send to a parent's arms his stolen child;
And yield such meet atonement for the wrongs
Your violence has wrought, as well belongs
To upright minds, with willing hearts, to give
And gallant spirits may, unstained, receive:
Do this, and gladly shall our discords cease—
The hatchet still unrear'd, unbroke the chain of peace."

EXPRESSION. NO. II.

"No unison ha' they wi' our Creator's praise."

Worship and amusement are both legitimate objects in music; but they ought never to be *united in the business of expression*: and this circumstance alone, should form the line of distinction between Sacred and secular music: and between the music of the church, and the concert and oratorio. This simple statement should seem to commend itself at once, to the understanding of every one who will bestow on it the slightest attention. Can a man be expected to amuse himself or his auditors, or any way to participate in the article of amusement, while specially engaged in an act of worship to the Most High? And, when amusement is the chief object presented before us—where we are yielding ourselves up to the indulgence of musical feeling, to the admiration of talent in the composer, or skilful execution in the performer, how absurd is it to expect that our hearts should be kept in the attitude of sincere devotion!

But, while this line of distinction has been generally acknowledged in theory, it has been extensively disregarded in practice; and it is difficult to say, whether the cultivators of secular music or the exclusive admirers of the music of the church, have most contributed towards producing the present state of things. If the one party have too often made sacred music an object of mere exhibition, and applied light music to sacred words, the other party have as often laid an iron hand upon the art itself and endeavoured to deprive it of almost every thing that could render it effective.

Both have contributed their full share in bringing sacred music into comparative disrepute; and both, it should seem, have something to do before it can be restored to its former significancy.

In music as in every species of literature the sacred department is, in a measure, dependent on the secular for its character and support: yet, it must always preserve a proportionate degree of independence. The writer of sacred poetry or prose, or the student of sacred oratotory, for instance, must make himself acquainted with the works of the most elegant and admired profane writers; but, if he would profit by the circumstance, he must imbibe only that portion of the spirit and manner of these writers which is adapted to his own purpose. Sacred subjects must indeed be chiefly dwelt upon; but if one would aspire to eminence in his profession, he must make himself in some measure acquainted, not only with the principal classics, but with the whole circle of polite literature. Without something of this preparation, he could not even hope to attain to mediocrity.

Now apply this illustration to the subject before us. Music is acknowledged to be one of the most difficult and abstruse of sciences; yet there are not probably at the present moment, five individuals among our literati, that have ever thought it worthy of their careful and patient investigation: It is spoken of, as a dignified and important art; yet not more than this number among us have ever made themselves thoroughly acquainted with all its *various branches*. Sacred music is admitted to be altogether more important than secular; but the latter almost universally takes precedence of the former. Secular music has been generally considered as an art, which furnishes innocent and refined gratification; it has been spoken of in the language of prose, and of poetry, as affording the only amusement, "that can sweetly sooth and not betray:" but where have we seen this effect exhibited among its cultivators? Have they been generally, remarkable for their mildness and sweetness of temper? or for their unassuming manners, or their purity of morals? Yet the leaders in this department, have diffused almost an exclusive influence throughout the various branches of the musical art. They have entirely reversed the original order of things. The greatest efforts are employed in the Theatre and the secular Oratorio, where amusement is the avowed object, and in reality the chief thing intended; and the sacred Oratorio not only aims at the same style of execution with the secular, but, in modern times, it employs the same style of composition; and hence it often becomes a matter of little consequence to the artist, whether the piece to be executed for amusement, be set to amatory words, or to words that speak the most heart-felt contrition of the gospel penitent—whether they constitute an address to the god of mirth, and of wine, or to the infinite God of heaven and earth! And stored with such associations as these, they have stood at the head of the musical profession;—have furnished innumerable specimens of exquisitely wrought composition, denominated sacred music; and while they have generally despised, and not entirely without reason, the comparatively insignificant music of the reformers, they have, by an act of mis-named condescension, presumed to give laws to the whole circle of sacred music, and here and there, to furnish specimens of composition and execution, as exclusive models for the use of parochial churches and congregations. Situated as we are in this vicinity, quite remote from the scene of operations, we remain unmindful of their existing cause: and while we notice the effects that more or less remotely flow from it, we either attribute them to the art itself, or to a general depreciation of taste which is forever to remain incurable.

But it is evident, from the slightest reference to the history of the art, that the declension of church music has been produced by this one general, and almost unvaried source of misdirection—that of confounding in a greater or less degree, the business of worship with that of amusement. It is this, which on the one hand has substituted skill for pathos, and display for real expression; and on the other, has prejudiced the minds, and biassed the feelings, of a multitude of pious worshippers against the whole subject of cultivation.

Music once held a high rank among the liberal arts; it still maintains this rank in most of the European countries—and in the abstract, its dignity and importance are fully acknowledged among ourselves. We can speak of it as a precious gift from heaven; we can descant on its salutary influences; we can tell of its importance in religion; we can even recommend it as a source of innocent gratification, and make it the theme of the most animated declamation; and we can, draw some of the richest and most vivid comparisons from it, in illustrating the wonders of the known and the unknown world:—But here we stop: the "descent from books to real life is immense:" every thing dwelt upon in the abstract, is disregarded, if not denied in detail; and if action might be allowed to define our meaning, it would appear that there has not been a particle of consistency, or perhaps of real sincerity in all our high sounding representations.

(To be continued.)

COMMUNICATIONS.

For the Western Recorder.

THE ESSAYIST. NO. III.

It was ingeniously imagined by some of the Ancients, that the torments of the wicked in a future state, would consist in the increased vehemence of the desires they had indulged in the present world, with an utter inability to gratify them. This notion, though destitute of that authority which alone can give force to any opinions of the future, shows no inconsiderable acquaintance with the human heart, and the progress of vicious inclinations. The old man, who still pursues sensual pleasures when their relish is gone, and they pall upon his taste, is in a state, not far removed from this imaginary mental hell. Our desires, whether good or bad, perpetually increase by indulgence: and, instead of loosing their force when the means of gratifying them are taken away, become more and more importunate. Like the thirst of Tantalus in the lake, they are aggravated by the sight of what cannot be enjoyed, while the eagerness of pursuit but embitters disappointment.

Nothing in our whole constitution deserves more attention, than the facility with which we originally form habits, and the difficulty of changing them, particularly for the better, when once established. Taken in the aggregate, these habits form the character. Isolated acts, however splendid, are but the meteor in the heavens, vanishing as soon as seen. It is by the repetition alone of similar acts, that we can consider them ours, or ourselves entitled to much praise on account of them. The man who is generous once, and nine hundred and ninety-nine times sordid, can at the best, claim generosity but in the thousandth part of his character; while in truth he has no title whatever to it—for some other impulse, not liberality, temporarily overcomes his avarice.

Nor do I deem it too serious to say, that this is the rule by which we shall hereafter, be judged. The question, as far as regards our character and life, will not be, what splendid acts have here and there gilded their surface, but what has been their regular course—their *habitual* tenor. It is an old proverb, that "the exception proves the rule;" how many in judging of themselves, mistake the exception for the rule itself!

Our subjection to the influence of habit, is the grand instrument of self-direction and control. Without it, as respects moral strength, we should ever remain in the feebleness of infancy. Through its aid, we may attain with the maturity of manhood, to gigantic vigour.

Were every successive act of self-denial to require the same effort with the earlier ones in entering on such a course, improvement would be impossible. It would be the labour of Sisyphus, ever to be renewed—never successful. But the Author of Nature has not so formed us. It is not, indeed, absolutely true, that every step in such a progress, is less difficult than its predecessor, and that the path is uniformly smoother as we advance. The different stages, however, become less fatiguing, while a renovated strength is the consequence of the view of our progress. The noblest of all conquests, that of ourselves, is by this means, placed in our power. Hereby, we advance "from strength to strength;" hereby we rise in the scale of Being, and through divine aid, we may reach immortal blessedness.

I would, however, in passing, notice what appears to me an error in the manner in which this subject is usually stated. Almost every author tells us, that all the difficulty lies in the first step; and that to begin, is to conquer. If one may venture to dissent from the numerous and most respectable authorities on this point, it is not the first step, nor even the first part of the course, in which is found the greatest difficulty. It is rather, when the force of novelty is worn off, and before the power of habit commences. In the outset, the change itself affords a certain degree of support. If we are not easy, we are at least animated by the effort, and pleased with ourselves that we have dared to commence. If we get beyond this, we find that we have the same thing to do again; but we have lost part of the eagerness and determination with which we set out, and we yet derive no assistance from the power of custom, while the propensity to what we are striving to forsake, still remains in all its force. I readily mention this, because few things are more disheartening to one who seeks to reform his character and life, than to meet with unexpected obstacles.—Abortive attempts also, produce serious injury, by lessening that hope which is so necessary a support in undertakings of such magnitude and difficulty, and render a renewal of them almost hopeless. Let him, therefore, who would promote the interest of virtue, by withdrawing an inmate from the hall of dissipation, or a votary from the temple of vice, beware of representing the retreat as too easy, and the difficulties as constantly diminishing. If proof were needed of the danger of neglecting this salutary provision for continued moral improvement, that proof would be abundantly afforded by a slight view of the world around us. How innumerable are the examples of unnecessary pain, inflicted by want of command of temper! The ebullitions of feeling, might at first, have been easily restrained; and what is now the source of so much vexation to all parties, have been easily formed into mildness and good humour. Indolence, inattention to the comforts or wants of others—harshness towards inferiors, are but specimens of the bitter fruit of the same noxious tree. When we behold and trace to their source, the still more dreadful consequences of deviating from the right path—passion let loose in all its violence, and ending in drunkenness, robberies, murders and wars, we feel more deeply the danger of little indulgences growing by constant repetition to evils of an enormous magnitude. Are these of a remediable character? Experience gives but slight hope of a lasting favourable change in persons, once subjected to them. They become apparently so incorporated with the constitution, as scarcely to admit of separation. Whoever wantonly sports with the first principles of his nature, and from indifference or neglect, allows his baser inclinations to gain the ascendancy, must expect to succumb more and more. If we try such experiments—if we tamper with one, and indulge, though at first slightly, in sinful pleasures, we may be assured that a tremendous retribution awaits us in a powerless, hopeless subjection, to the most inexorable of tyrants.—To carry a torch into a magazine of gun-powder, is less a madness, than to suffer the passions to be kindled into an inextinguishable flame.—To combat successfully a vicious inclination, we must assail it before it has arrived to its maturity. We cannot begin too early the contest against error and vice—we may easily crush the viper's egg—if we cherish it in our bosom, we cannot escape the deadly wound. To do thus, is to become an ally against ourselves, and to take part in our own destruction.

To Youth, it is of the utmost consequence to know, that they are, in some sense, the arbiters of their own destiny. A kind Providence has, in the power of habit, placed in their hands an engine of mental and moral discipline, of immense efficacy. Such is the conformation of our powers, that a little attention in early life, will accomplish more in their advancement than the most strenuous efforts at a later period.

In this, let me not be considered as urging youth to a vain confidence in their own unassisted strength. Far otherwise:—He, who gave their faculties, can best direct their application:—and as every acquisition should receive attention in proportion to its importance—the *habit* of referring all things to Him, as the head and fountain, with an humble reliance upon Divine aid, should be the first object of their regard.—The views and feelings which we habitually cherish, and the course of conduct which we pursue, may, in some degree, in their nature, and will certainly in their consequences, adhere to us forever. How important, then, that the habits of youth be fixed right, since they affect not only after-life, but stretch their influence into an immeasurable eternity! L.

AN INTERPRETATIN OF ROMANS 9. 3.

The following interpretation of a somewhat difficult passage of scripture, has been submitted to us for insertion, not with any idea of provoking controversy, but with the hope of inducing farther investigation. The view of the passage which is taken by our correspondent, is in some respects, different from any which we remember to have noticed.

This passage has been a subject of almost unceasing comment amongst biblical critics, and several modes of explanation have been furnished to the public.

Our common translation, which renders it "I could wish that myself were accursed from Christ, &c." is generally disapproved, and I think justly. The words of the original, I am persuaded, do not justify such a rendering.—The verb "I could wish," is not in the optative mood, but in the indicative. I admit that the indicative sometimes expresses the peculiarity of the optative; but then I apprehend that in every instance where that signification ought to be taken, it is pointed out by a conjunction, modifying the verb. In the present case, there is no such conjunction. It is not my design, here, to examine the several interpretations of the passage with which I am acquainted, except one which occurs to me as altogether the most unexceptionable; and which, perhaps, is not generally known. The passage literally rendered is, "For I myself did wish to be an anathema from Christ." Is there any difficulty in understanding this, or reconciling it with fact, and with the Apostle's usual mode of expressing himself? Was there not a time when he wished to have no connexion with Christ, no part nor lot with him, but to stand in that relation to him in which those stood to the Jewish church, who were anathematized or accursed? Does not the Apostle frequently allude to this part of his life? And would he not be likely to do so, when speaking of the sad state of unbelief in which a great part of his brethren the Jews continued to be?—With these presumptions in favour of the literal version, I would compare the context. And here I find no difficulty but the punctuation and marks which are used to direct the reading, and which are not inspired, but are determined by the judgment of men. Let the passage in connexion be read thus; "I say the truth in Christ; I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart (for I myself did wish to be accursed from Christ) for my brethren, my kinsmen according to the flesh." It will be seen, that the only alteration made from the common translation, is rendering literally what the Apostle says of his own former character, and enclosing it in a parenthesis as not essentially connected with the main proposition expressed, and connecting what precedes, with what follows. I understand the Apostle to speak thus: 'I am greatly distressed on account of my brethren the Jews, who are still in a state of unbelief: I know by experience their state of alienation from God, and their hostility to Jesus Christ; for I myself was once in the same situation, exceedingly hostile to Christ, and wishing to be forever separated from him.'—Perhaps this interpretation may solve the difficulty of the passage in question in the minds of some readers, as it has in my own mind: with this view it is submitted. D.

Statistics of the Lutheran Church in Europe.

GERMANY, including Hungaria, Prussia, and France, contain more than 17 millions of Lutherans. In DENMARK, it is the established religion. The king must profess the Augsburg Confession, and the government is Episcopal. The kingdom is divided into six dioceses. In the whole of these, there are 3,272 parishes. The members of the church in the kingdom, are upwards of 900,000. The Terroe Islands, are Lutherans. In NORWAY, there are 4 dioceses. The department of Aggerhus alone, contains 111 parishes.—ICELAND has 46,000 Lutherans: 189 parishes.—NORWAY Proper, contains 700,000 Lutherans.—In SWEDEN, Lutheranism is the established religion. Ecclesiastical affairs are administered by the archbishop of Upsala, (at present Dr. Rosenstein.) The whole church is divided into 192 ecclesiastical circles, (Probsteyen,) and contains 2,800,000.—LAPLAND has many Lutheran churches.—FINLAND is divided into 2 dioceses.—The Lutherans in Russia, have been estimated at 2,000,000; perhaps overrated:—1,500,000 would be a moderate estimate.

SUNDAY SCHOOL ANECDOTES.

A Sunday School child, who had been admonished by her teacher, was so struck with the advice given, that she exclaimed, "O go to my home and speak to my father, who gets drunk every day; what you have said has made me sorry for my sin, and it may make him sorry for his sin, and lead him to repent." The teacher advised her when she arrived at home, to speak to her father of what she had heard. She did so, and the father burst into tears, and from that time altered his course, and afterwards made a good husband and a good father.

On a very warm Sunday afternoon in August, a boy in one of our Sunday schools, fell asleep during public worship. According to the rules of the school, this misfortune subjected the little fellow to the forfeiture of a *ticket*, which, at the close of the service, the teacher very punctually demanded. The boy having given up his hard earned reward of former good behaviour, was allowed to go home. As he was passing out of the church, his teacher experienced a sharp reproof by overhearing the sleepy lad remark to a fellow scholar—"I wonder my teacher took away my ticket for being asleep, when he slept himself all sermon time!"

BIOGRAPHICAL CURIOSITY.

It is asserted that the greatest characters the world has known, have arisen from obscure origin. The following list in proof of this assertion, might be greatly enlarged, and particularly those who have been, or now are, eminent in the United States. Demosthenes, was the son of a forgeman; Virgil, of a baker; Horace, of a freedman;—Theopharasius, of an old clothes man;—Rousseau the poet, of a shoemaker; J. J. Rousseau, was of a watchman; Rollin the historian, of a cutler; Massilon, of a tanner;—James Cook, of a very indigent peasant;—Shakespeare, of very poor parents; Benjamin Franklin, of a tallow chandler, and himself a printer; James Monroe, was the son of a brick maker; Rittenhouse, was a goldsmith. Here is encouragement for young men of genius. Through the means of industry, perseverance and good habits, every obstacle to the road of everlasting fame, has often been surmounted:—if a young man of talents resolves to be eminent, and pursues the requisite course, he will become eminent.

COME AND BUY—CHEAP.

J. M'GARRY,

MERCHANT TAYLOR, at No. 114, Genesee-street, at the sign of the Grand Erie Canal Boatman, offers for sale a fresh assortment of ready made Clothing, of all descriptions and of good quality. Having been liberally patronized he returns to the public his thanks, and assures them that his desire to merit business is undiminished, and that his ability to do it is greatly increased. He has in his employ a number of very superior workmen from New-York; and, deeming punctuality and good workmanship the "life of business," he hopes to see his shop very generally patronized. He will attend to the business of those who may please to employ him with promptness and in a manner not to be excelled.

CUTTING.

The subscriber would inform the Farmers, in the vicinity, and others, that work will be cut for women to make up, and warranted to fit if properly made. Produce taken for pay.

JOHN M'GARRY.

Utica, Oct. 5, 1824. 1—6w.

Just received and for sale, by Merrell & Hastings, at No. 40 Genesee-street, STUART'S SERMONS on the ATONEMENT.

August 31st, 1824.

SECOND VOLUME
OF THE
Western Recorder.

As the patronage hitherto extended to the Recorder, has been such as to equal the most sanguine expectations of the publishers, they are happy to state, that arrangements are made for issuing it weekly the ensuing year, agreeably to an intimation contained in the original Prospectus. It has been the wish of some that the Recorder might be issued in the octavo form on account of the greater convenience in binding. As this plan would lessen the labours of the Editor and publishers, there could be no objection against it on their part except what would arise from a desire to favour *in reality* the interests of their patrons. Let an octavo paper be unfolded till it assumes the *ordinary* shape and the quantity of blank margin that meets the eye may sufficiently explain our meaning.

The second volume commences with Jan. and the net proceeds as originally intended, are to be devoted to two important institutions in the Western District. It is hoped that the necessary advance in the price will not be found to operate as an objection; for the terms now proposed are as low as is usual in similar undertakings—They are as follows:

TERMS.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

—III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*

MERRELL & HASTINGS, have constantly on hand for sale—*MUSICA SACRA: or Springfield and Utica Collections united.* Edited by Thomas Hastings and Solomon Warriner. Also, Appendix to Musica Sacra, Musical Reader, and Dissertation on Musical Taste, by Thomas Hastings.

The above Works may also be had at the principal Book-Stores at the East and South.

Utica, August 17, 1824.

TO PHYSICIANS.

Doct. Elnathan Judd, & Son,

BEING desirous of changing their place of residence, the former now offers for sale his Farm, House and Out Houses, together with his Office, Furniture and stock of Medicine.—Terms reasonable, and immediate possession given. Paris, 20th July, 1824.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. *"Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.*

Utica, Sept. 28, 1824.

PHYSIC & SURGERY.

DOCT. I. N. MEACHAM, has taken into partnership JONATHAN DAY, M. D.—Doct. Day brings ample testimonials of character and qualifications:—Reference to D. W. Childs, E. Bacon, and J. E. Hinman, Esqrs. Mr. W. Clark, Dr. Hitchcock and Mr. A. Kasson.

Their Office is No. 36, Genesee St. next door to the Post-Office, where they will be happy to attend all calls in their profession, and are always willing to give the public the *best* evidence of their qualifications (viz.) *Successful Practice.*

Utica, April 8, 1824. tf.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

TERMS OF THE WESTERN RECORDER.

This Paper will be published once in two weeks, at the Store of Merrell & Hastings, No. 40 Genesee-St. one door west of the Post Office, where communications or orders for the Paper will be recieved. Price $1 50 cents, payable in advance, or $2, if paid at the expiration of six months.

It is contemplated to publish this Paper weekly, whenever the measure shall be warranted by the extent of patronage

Any person who shall obtain eight subscribers, and remit the amount for the same, shall receive a copy gratis.

☞ Printing done at the Recorder Office on the shortest notice.